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THE JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION

OF THE

American Society

FOR MELIORATING THE CONDITION OF THE JEWS.

נחמו נחמו עמי יאמר אלהים: Is. xl. 1.

ἡ σωτηρία ἐκ τῶν Ἰσδαίων ἐξιν. JOHN IV. 22.

VOL. III.—No. 5.]

NOVEMBER, 1846.

[NEW SERIES.]

For the Jewish Chronicle.

MATT. I. 21-23.

No. VII.

IN the last essay, it was shown that the name JESUS was given to the human person of our Lord, with a tacit allusion to the economy of grace, which was to be founded on his death. It was also shown, that this economy was, at that time, hidden in mystery from the nation, and designed to be kept so, during our Lord's personal ministry. One reason for this concealment, it was suggested, had respect to the moral trial of the Jews, in their collective capacity, by means of that ministry. If it be inquired, what end that trial was designed to serve, I would answer; our concern, at present, is with the fact, not with the reason of it. Besides, the designs of the divine mind are so vast in their compass, so far-reaching in duration, so various, so interwoven one with another, and the same means are often made to serve so vast a variety of ends, that it would, in many cases, be presumptuous to investigate the question of design farther than is revealed. (Rom. xi. 33, 34.) Yet we may say in

this case without presumption, that this trial *did* prove, by the example of a great nation, the insufficiency of an economy of mere law, even of the most favorable kind, (Is. v. 1-7; Rom. iii. 2), for the salvation of men: for we have no reason to suppose, that any other race of men, placed under the same institutions, and in the same circumstances, would have acted differently. And again, the trial *did* prove, that mere evidence, without the aid of the Holy Spirit, is absolutely insufficient to bring men to Christ with the obedience of faith, (John vi. 44.) But the *fact*, whatever may have been the design it served to fulfil, cannot be questioned. Our Lord ascribed the national ruin of the Jews to their voluntary ignorance and perverseness (Luke xix. 41, 44). He represented himself as ever ready and willing to gather them and foster them in the most affectionate manner, while *they* rejected his kindness (Matt. xxiii. 37, 38; Luke xiii. 34, 35). It was observed, too, that the evidence of his Messiahship was carried to the highest pitch, or degree of force, compatible with the free scope of the moral affections; stopping short only of such manifestations of his

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divinity, as would have overwhelmed the understanding and the will, and enforced their conviction and acceptance of him, in spite of the wickedness of their hearts.

I now resume the line of discussion. The rejection of the Lord Jesus was permitted *in order* to the redemption of the world (Rom. xi. 11), and the establishment of that very kingdom which he preached, in the only way compatible with the honor of God's law, and the holiness of that kingdom. (Luke xxiv. 26; Acts ii. 22, 24; xiii. 27.) How could such an end, or purpose, be otherwise than mysterious to the carnal minds of the Jews? Confining our observations, however, to the words of the angel, we may say, that the rejection of the Lord Jesus was permitted *in order* to his being put to death; and this was appointed *in order* "to save his people from their sins." The words "his people" have a double sense, or a sense directed to two distinct classes of persons; to each of which the words of the angel may be applied, in their main import and obvious representation. Such an application is a reasonable and sure test of a double sense. One of these senses was at that time plain, the other mystical. They denote, undoubtedly, "his" *elect* "people," who are now being gathered, from Jews and Gentiles, under the administration of the Holy Spirit. In this sense, *exclusively*, are they now understood by many persons; yet it is plain that in this sense they could not have been understood, even by our Lord's disciples, before the conversion of Cornelius, (1 Tim. iii. 16; Acts xv. 13, 14; Gal. iii. 8; see 1 Pet. i. 10, 11.) In Joseph's day, they could have been understood only of "his" ancient covenant "people"—of Israel according to the flesh; and this sense they really bore. Let us call this the *primary* sense; the other, the *secondary* sense. In the secondary sense, then, the prophecy has been in the course of fulfilment since the day of Pentecost—it is still progressive, with the operations of the Holy Spirit, towards its completion

in this sense, and will be, until the present economy of grace, for Jews and Gentiles without distinction, shall close. The fulfilment of the prophecy and promise in the *primary* sense, however, is wholly future. In this sense, it waits for the end of this present economy, and the complete accomplishment of the words in their *secondary* sense. Combining both senses, and regarding it as *one* prophecy, progressive towards its completion, we may say it began to be fulfilled on the first Pentecost, after our Lord's ascension, by the outpouring of the Holy Spirit upon about three thousand *Jews* at Jerusalem, (Acts ii.) and it will be consummated at, and immediately after, the close of this economy, in a far greater Pentecostal work of the Holy Spirit upon the *same* people; by which, not three thousand *Jews* only (το ἑττημιᾶ* αὐτῶν, Rom. xi. 12,) shall be made trophies of divine grace, but (το πληρωμα αὐτῶν, Rom. xi. 12,) the entire nation, already gathered again within their covenanted borders, shall be born at once, (Is. lxvi. 8). When this prophecy shall thus be fulfilled in both senses, and especially as it respects Israel according to the flesh, it too, will be, in its turn also, *in order* to the fulfilment of the hitherto unfulfilled clause of the prophecy, cited from Isaiah—"They," viz., his people of the ancient covenant, and perhaps "she" also, viz., the virgin-mother of the Lord Jesus, according to the very words of the prophet, "shall call his name Immanuel."

Great difficulty has been felt by many critics in explaining this passage. The difficulty has arisen from the assumption, that the prophecy has been completely fulfilled, in the only sense intended, and the difficulty is to show what that sense is, or how the prophecy has been fulfilled in any sense at all. For observe; the Evangelist does not cite the very words

* We question whether there be authority to justify this explanation of ἑττημιᾶ.—*Ed. Jew. Chron.*

of the prophet. The prophet says, *she* "shall call his name Immanuel," (Is. vii. 14). The Evangelist says "*they* shall call his name Immanuel." Again; Gabriel bids Mary, notwithstanding this prophecy, to call his name *JESUS*. (Luke i. 31.) This is a different name, in sense as well as sound, and we should have *a priori* as good reason to consider the name *JESUS* merely symbolical, or descriptive, as the name *Immanuel* (Matt. i. 21). The command of the angel to Mary, therefore, seems to contradict the prophet; but the command to Joseph is the same; and this seems, at least, incongruous with the prophecy, even in the form in which Matthew cites it, viz., "*they* shall call," &c. Besides, the Jews did not, in fact, call him by that name. They called him "Nazarene," as it was foretold they would, (Matt. ii. 23). This latter prophecy aggravates the difficulty still more; for now it appears, that one prophecy foretells that *they* shall call him by a glorious name—another, that *they* shall call him by a reproachful name (John i. 46). Nor have Christians commonly called him Immanuel. Nor is he generally so called in the New Testament. How, then, has this prophecy been fulfilled, and what propriety was there in citing it, under these circumstances?

Some authors tell us, that it is not an important question, who was to impose the name; whether the Virgin, or others; Jews, or Christians—nor, whether it was ever imposed at all. They say, that the name Immanuel is merely descriptive, or symbolical, and the actual use of it, in real life, was not necessary to the fulfilment of the prophecy. Indeed, says Jenour, the meaning is merely this, that the predicted child shall actually be, what the name signifies. In the same way the same authors explain Is. ix. 6, and Jer. xxiii. 5—"His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace," "Jehovah, our Righteousness." There can be no doubt whatever, that this child shall be what these

names signify. He always has been essentially such, and he shall always essentially be, what he has always been. But men have not always known him, or called him by these names, which are significative of his glorious attributes or relations. And the question is, whether the Jews, at least, to whom these prophecies apply, shall not own him in his relations to them, and call him by these names, with which he is pleased; and the prophets, literally understood, declare that they shall. It may be added, that, according to the interpretation of the authors alluded to, the Evangelist had no occasion to vary, in his citation, from the *very words* of the prophet; although a quotation of the *very words* would have presented the case of a divine command to Joseph, to call him by *one name*, and a divine prophecy that Mary, the mother, should call him by *another name*. I submit it to the reader, whether it is not safer to conclude, that the Evangelist—or the angel, if this citation is a part of his discourse to Joseph, as some suppose—had some reason for departing from the very words of the prophet.

The reason, I suggest, was this. The prophecy was fulfilled, *as to its principal fact*, or event, by the birth of the child to whom, *of right*, the name Immanuel belonged. It was proper, therefore, to cite it in connection with the birth of the Lord Jesus. But as it respected the *acknowledgment* of his right to that name *by his people*, it was not the will of God, that it should be fulfilled simultaneously with his birth. Accordingly, the Evangelist adjusts the words of the prophet to the progressive fulfilment originally designed. The virgin of whom Isaiah speaks, he seems to regard as only *one* of the people to which she belonged, and he comprises both her and them under the one word, "*they*." The name *JESUS*, however, is interposed between the two events, viz., between the birth of Immanuel, and the acknowledgment of him by his people. This

name, we have seen, had respect to the sufferings and death of Christ, and the economy of grace founded thereon; whereas the name Immanuel had respect to the glory and the reign which should follow. (See 1 Pet. i. 11.) The former name (as one of actual use) was *in order* to the latter (as one of actual use)—just as the sufferings, symbolized by the former, were in order to the glory, symbolized by the latter.

Here it may be observed, that the communication of the angel to Joseph was more full than that of the angel Gabriel to Mary; for Gabriel refers immediately to the reign of Jesus, as Immanuel, without any allusion to the intervening economy of grace (Luke i. 31, 32). "The Lord God shall give him the throne of his father David; and he shall reign over the house of Jacob for ever," &c. The reason for this difference may be—though I give it merely as conjecture—that Joseph was more directly connected with the covenant of the crown than Mary was—her *immediate* connection with it having come through her espousals to Joseph; and the transaction with Joseph being in the nature of a covenant, it was proper to make an intimation *to him*, which implied that there would be a still further delay, before the *actual* assumption of the covenanted regal rights. If we may suppose, also, that the angel who appeared to Joseph was not Gabriel, but the angel of the covenant—Jehovah himself—his command to give the name Jesus was virtually the assumption by himself of that name, and virtually, also, a dedication of the body he was preparing for himself, while yet in the womb, to the sufferings which the name implied (John xii. 27; Heb. x. 5), and this too, as a step *in order* to his reign (Luke xxiv. 26). However this may be, by interpolating the name Jesus in the midst of this prophecy, God becomes his own interpreter. He lays within its compass a long economy of grace, as the necessary means of fulfilling its predictions.

We have many examples of prophecies designed to be progressively fulfilled; two of which may be briefly noticed, on account of the coincidence they have with those we have considered. The prophecy of Joel, (ii. 28, and seq.) cited by Peter on the day of Pentecost (Acts ii. 16-21) as then partially fulfilled, awaits a more ample fulfilment in the national conversion of Israel. The prophet himself carries us forward to the restored state of Judah (Joel iii. 1, 2) when the Lord will be the hope of his people, and the strength of the children of Israel (iii. 16)—when Jerusalem shall be holy, and strangers shall no more pass through it; (iii. 17; and see the whole of ch. ii. and iii.) Its fulfilment, if I may so say, began, and will end, in a Pentecostal outpouring of the Holy Spirit on *the Jews*, at first on *το ηττημα αυτων*, at last, on *το πληρωμα αυτων*, Rom. xi. 12; between which extremes, however, is laid a long and wide-spread work of the Holy Spirit among all nations.

Another example is Zech. xii. 10, and seq., cited in John xix. 37—"They shall look upon me, whom they have pierced." Thus much of this scripture was fulfilled when they pierced the Lord Jesus, under the epigraph and title, "The Nazarene" (John xix. 19, 37). But the prophet adds—"and they shall mourn for him," &c. Certainly the Jews, *as a nation*, have never yet mourned for him. This clause of the prophecy awaits their national conversion. The prophet, indeed, connects its fulfilment with the outpouring of the spirit of grace and supplication upon the whole people, such as the first Pentecost after the Lord's ascension did not realize. The prophet, therefore, points us forward to another, and a larger work of the Holy Spirit; and his language intimates, not only that this people shall then *exist in their own land in a gathered state*, but also the *appearing to them* of the "Pierced One," for whom they shall then mourn. In fact, this prophecy must be fulfilled, *in order*

to the fulfilment of the oracle of Isaiah—"and they shall call his name Immanuel," Matt. i. 23.

To this yet future event our Lord himself referred, when he left the temple for the last time, declaring to the Jews that they should see him no more—i. e., in his official relations—till they should call him blessed. (Matt. xxiii. 39; Luke xiii. 35; see Ps. cxviii. 26.) And who can prove that Is. viii. 9, and Jer. xxiii. 6, before referred to, will not then be literally fulfilled? Admit that the hypothesis of an economy to come—such as has been frequently alluded to in these essays—is according to truth, and there is nothing impossible or incredible in the supposition of such a fulfilment. The hypothesis has this to recommend it. It opens a large space, upon which the promises of God can be spread out in all their extent, and be realized in all their richness and glory. But the theory which compels us to make haste in finding all things fulfilled—which compels us in fact to pack up, and compress, all God's revealed purposes, in respect to this world, into the past and present dispensations, as if there could be none future on earth, cannot but result in the mutilation of many of them. And further; this theory, by denuding many others of all meaning, does, in effect, make no account of them whatsoever.

In conclusion, we may remark the wide extent of times, and the fourfold variety of dispensations, which this first chapter of the gospel of Matthew, thus understood, embraces. Beginning with the covenant made with Abraham, four hundred and thirty years before the law, it reaches downward through the Levitical economy—it includes, also, the economy of grace, now current—it stretches forward into the far distant future—and comprises, within its ample reach, the glorious reign of Immanuel over his restored, ancient people, and over the restored world. These things, it is true, are here only in their germ. They could not otherwise appear in so brief a

chapter. The whole volume of the scriptures is, in fact, but little more than the development and expansion of the things, which in this chapter are directly or indirectly, though briefly and obscurely, taught. In this view, the chapter is a most comprehensive and appropriate introduction to the history and the gospel of the Lord Jesus, the heir of the covenants, and the heir of the world.

AZOR.

THE "THIRD ASSEMBLY OF RABBIES."

THE third Rabbinical Assembly was held in Breslau, from the 13th to the 24th of July, and was attended by twenty-six German rabbies.

The Assembly having been formally opened, in the usual way, Dr. Geiger was elected President, Dr. Stein, Vice-President, Rabbi A. Adler and Dr. Auerbach were appointed Secretaries, Drs. Levi and Herzfeld, Vice-Secretaries.

The first important question which was brought under discussion, was, that of the proper observance of the Sabbath. In introducing it, the President expressed a desire that extreme opinions should be avoided, in order that, as far as possible, unanimity might be obtained in the decisions of the Assembly. After a discussion of five days, the following decisions were come to on the Sabbath question, viz., the Assembly declared:—

1. (Unanimously.) It is one of the most sacred duties of the Jewish teacher, as well as of each individual Israelite, to promote the restoration of a worthy observance of the Sabbath, as a day of sacred rest: it is therefore necessary to insist upon the sacredness of the Sabbath, and to show the importance of increased attention to public worship, and the domestic observance of that day.

2. The celebration of Divine worship in a manner worthy of the Sabbath, is of such pre-eminent

importance, that no labor undertaken for its promotion, although otherwise unlawful, can be prohibited; every action, therefore, is permitted, which is connected with the performance of public worship in a proper manner, or which renders it possible for an individual to take part in public worship for his edification.

3. If a cessation of labor should endanger existence, it is permitted to continue the same on the Sabbath by means of Gentiles.

4. (Unanimous.) No religious duty is violated by procuring or rendering assistance, in especial cases, where temporal welfare, property, or the means of existence, is in imminent danger.

5. (Unanimous.) Wherever life is in danger, whether one's own or that of others, that of an Israelite or of a Gentile, it is not only permitted but commanded to use, even on the Sabbath, every possible means for prevention or rescue.

6. The excessive severity of the existing laws relative to the observance of the Sabbath is injurious, and ought to be mitigated as much as possible. The Assembly therefore declares that those very strict prohibitions, which require a state of complete inactivity on the Sabbath, are carried too far, and are not binding.

7. Those definitions which have been adopted by former teachers, with a view to modification, but in a form which gives them the appearance of evasions, such as *ערויב הרויב* and *ערויב הרויב* are inadmissible, and moreover superfluous, as regards short journeys, which are not for purposes of business.

8. Mental exertion does not violate the Sabbath.

9. (Unanimous.) To promote the welfare of the State is such an imperative duty, that if a collision of duties takes place, the observance of the Sabbath must give way. The soldier is, therefore, exempted from the observance of the Sabbath, if discipline requires it. The public

functionary must likewise perform his official duties, if it becomes necessary, on the Sabbath, provided that he endeavor to maintain the observance of the day of rest in his domestic circle.

Dr. Philippson declined to vote on the above questions, except the two first, the fifth, and the eighth, unless the Assembly adopted a declaration to the effect that "the rest of the Sabbath consists in abstaining from every professional and laborious occupation;" and that "in individual cases it must be left to every man's conscience to consider whether any given action be such or no." He contended that, unless the Assembly adopted this as a fundamental rule, they were not entitled to lay down the above regulations. His proposition was, however, rejected by a majority of seventeen to nine.

The sixth day of meeting was a private sitting, during which questions relating to circumcision were discussed, and regulations adopted with a view to preventing the possibility of danger of life from this rite.

The eighth, ninth, tenth, and eleventh sittings were chiefly occupied with discussions on questions relative to the importance and the proper observance of the second festival-days, and the ancient customs of mourning, which latter were partly repudiated, partly modified.

The Assembly then terminated, and it was agreed, that the meeting next year take place at Mannheim.

The Berlin Reform Association sent this year another address to the Assembly, but at the same time declared itself independent of the latter, and recommended that each of the two bodies should pursue its own course without interfering with the other. The Assembly decided upon sending no reply to this address.

The following remarks are taken from the *Breslauer Zeitung*:—

"The different tendencies of the Assembly, with reference to the question of the celebration of the Sabbath, may be defined as follows: There were, in the first place, the

orthodox reformers, adherents of the Talmud, who would not conform the Sabbath to man, but man to the Sabbath; but who still wished to mitigate the contrast between both, as they daily come more and more into collision. The old Rabbi Gosen and Dr. Herzheimer were the principal representatives of this party. The only remedy, however, which they proposed was, that Jews should employ Gentiles to perform those offices which the Jewish law prohibits on the Sabbath-day. Dr. Geiger remarked on this that only the opulent would be served thereby, but that the poor, who must work with their own hands, would be placed in the same difficulty as before; and it was his wish to see the Jews more and more employed in agricultural and manual occupations.

"Another party took the Bible for the basis of their arguments, believing the Pentateuch to be a Divine book given by God unto Moses, before which reason must retire with reverence, as Stein expresses himself. Those who joined him in this view were S. Adler, Philippon, and Pick. They contended that the laws relating to the Sabbath have been clearly laid down in the Bible, all labor being repeatedly prohibited; and how, they asked, can the Word of God be shaken? They declared themselves decidedly against transferring the Sabbath from the Saturday to the Sunday,—which was boldly proposed by Holdheim.

"The latter, together with Hess and A. Adler, professed to hold fast only *the spirit* of the Bible; to attach importance to the injunctions relative to the Sabbath, only in so far as they can have any significance when applied to our times. They were indifferent to the day of the Sabbath, whether Saturday or Sunday, as they considered it only the centre of the ideas connected with the day of rest.

"Herzfeld, Wechsler, Einhorn, and Salomon, took a line between

the two last-named parties."—*Jewish Intelligence*.

Translated for the Jewish Chronicle.

MOULINIÉ ON THE DESTINATION OF ISRAEL.

CONCLUSION.

IN many respects the Christian Church is not what she ought to be, in order to fulfil her mission. Of what avail toward that end is a mere doctrinal rationalism, which brings into question the high mysteries of the gospel, or reduces them to the lowest terms? Of what avail this spirit of languor, engrossed with earthly pleasures and interests? Or a Christianity of faction, which, animated by an exclusive and bitter zeal, at one time for a rigid, at another for a latitudinarian creed, arms itself with all the tricks of the old man, and with the weapon of intolerance? No; the gospel is not there; the Spirit of God is not there. How should their fruits be there?

Too often, by a misapplication of Paul's words, "The gifts and the calling of God are irrevocable," Christians persuade themselves that God will confirm their harsh judgments against their neighbors, and and their own good opinion of themselves. And yet it was in the room of unbelieving and persecuting Jews that the Gentiles were substituted; and the servant who had neglected his talent was deprived of it in favor of him, to whom it was given in reward of his zeal and fidelity; and on this point the Saviour declared that "unto every one that hath shall be

given, but from him that hath not shall be taken away the little which he hath;" and the warnings delivered to the churches of Asia Minor have been accomplished; for them, "the candlestick has been removed out of its place," and the generations which have lived since then in that very region, have lost the gifts and the calling. There is no doubt that, in virtue of the promises, Israel shall be re-established as a nation; but what has become of the guilty individuals who were assured by Jesus Christ that their "sin remained," and were by him reproached for their rejection of eternal life? What has become of those, who for so many ages have led on earth a life contrary to the perfect righteousness, which their own law requires? (Matt. xxv. 14-30; John ix. 41; v. 40; xv. 22.)

Sprung as we are from Gentiles converted to the faith, we should rather apply to ourselves what Paul said to those Gentiles who in Rome had embraced Christianity: "Behold the goodness and severity of God; on them which fell, severity; but towards thee, goodness; if thou continue in his goodness: otherwise thou also shalt be cut off." (Rom. xi. 22.) How clearly do these words concern us, who are, no less than the Jews, "an holy nation," consecrated to the service of the Lord, "a peculiar people, that we should show forth the praises of Him, who hath called us out of darkness into his marvellous light!" (1 Pet. ii. 9.) But to whom shall we proclaim this message? To those who do, and to those who do not yet, know it: to the former, that they may respond to it, more and more; to the latter, that from the know-

ledge of it they may desire salvation and blessedness.

Now of this second class, with what sentiments of interest should the children of Abraham inspire us—of that patriarch, in whose seed we have been enriched by the blessings of the gospel? We know that God willeth that they should come to the faith of Jesus Christ, and that "faith cometh by hearing, and hearing by preaching, and preaching through one being sent." To contribute to this work by the equipment of missionaries, and by the offerings of charity, this is the binding duty of the Christian. Undoubtedly, God exerts upon the soul an immediate influence, for he is "through all and in us all;" but when it is his good pleasure, his ordinance, that we co-operate with him for the good of souls, and that edification should be the fruit of love, ought we, can we, refuse to go work in the Lord's vineyard? (Rom. x. 14, 15; Eph. iv. 6.)*

I cannot here deny myself a general remark on gospel missions, the useful results of which there are some who are pleased to call in question. The Saviour well knew that the larger portion of his wheat would fall among stones and briers, or would be trodden under foot of the wayfarers: did He therefore refrain from sowing, because of the small number of those who should profit by the word? Had He been silent,

* Hence the desirableness of special contributions, both for the support of special missionaries, and for the relief of the necessities of such Israelites as embrace the gospel to the loss of their fortune, and thus expose themselves to persecution from their co-religionists.

where should we be?—Were it true, then, as happily it is not, that the success of missions will be slow, would that be a sufficient reason why we should not sustain them? To diffuse an interest for the tribes and nations which are in profound and deplorable darkness—to labor for their intellectual and moral improvement—to awaken the sentiment of a universal philanthropy—to neutralize the prejudices occasioned by scandals to the injury of the faith—to lessen the mass of the fuel with which the fires of hell are fed—to hasten the kingdom of universal peace promised by the prophets, that peace, during whose long continuance every man shall rest under his own vine and under his own fig-tree—to do good to our own souls by interesting them in the souls of our brethren, and by working for posterity as former times have worked for the present age—to enlarge our thoughts, and cross the horizon of our narrow and ordinary views, that we may brood over the immensity of the divine mercies, and sympathize, while we contemplate and adore—thus to serve an apprenticeship to the life of angels, who unceasingly act for our welfare, yea, to the life of God himself, who makes his sun to shine on all his children, and from the height of heaven pours down without a pause, and in all directions, floods of blessing and loving-kindness—is not all this worth rather more than strong passions for little interests, than travelling from one end of the world to the other to win a fortune which must very soon be abandoned, than so many pitiful pleasures which are so often at variance with duty, than all those things, the end of

which shall be nothing but regret, that we should have done so much for them, and not enough for God, not enough for the kingdom of the Saviour, not enough for the salvation of those whom we call strangers, and who have none the less inprescriptible claims on our hearts?

It is time, then, that Christians, animated by the love of their divine Master, and as those who know that the Lord does not separate his mercy from his justice, that after afflicting he consoles, and that he will one day interpret graciously that cry of a blinded nation, "His blood be on us and on our children," yes, it is time for such Christians to labor to unite Israel to the Saviour, and proclaim in mercy over them the blood of the GREAT VICTIM, who has expiated the sins of the whole world. Blessed be all they, whether ministers of the gospel of peace, or private believers, that have already put their hand to this lovely and holy cause!

Go, then, disciples of Jesus, go preach peace to the children of Israel. Surely, it will not be as the Pharisees, traversing seas to make proselytes that become even more worthy of hell than themselves; but you will go with faith in the understanding, love in the heart, gentleness and humility in your expressions and looks, tender compassion in all your proceedings, and holding in your hands that gospel, to which you will bear witness by the consistency of your deportment. Bid them not reject the divine mission of Jesus, on account of the vices that defile and dishonor his Church, any more than they would consent to reject the mission of Moses, on account of the crimes of his nation. Show them Christianity, not burdened with su-

perstition, mutilated by unbelief, profaned by worldliness, and rendered odious by intolerance, but such as Jesus has described it in his own most holy life, full of zeal and love. Whether, discouraged by the long and unavailing expectation of the temporal Messiah for whom they hoped, they are plunging into the darkness of infidelity, or into the whirlpool of earthly interests, making to themselves a Palestine wherever they can taste repose; or whether they still sigh for the day, when they shall be able to rebuild the altar at Jerusalem; dispel their illusions, meditate with them on the prophecies, and, while your lips instruct them, let your heart bless them and pray for them. And should any of them be found to manifest a leaning toward the Christian faith, exhort them earnestly to supplicate the God of Abraham, that He would show them whether Jesus is the Messiah promised to that patriarch. Exhort them to use no other method, in order to participate in all the advantages of the Christian, than such as will be worthy alike of the Law and of the Gospel; for in vain would they reunite on the ruins of Jerusalem; in vain would they hope to surmount all obstacles, and rush into the presence of Messiah; they shall not meet him, they shall not see him, until they have said, "Lord Jesus, Come." (Rev. xxii. 20.)

Should they ask you how, in the midst of so many factions ruling in the Christian Church, and so many wars in which they devour one another, it is possible for them to discern in the founder of such a Church that Messiah, under whose reign the prophets foretell an abundance of peace; say to them, that according

to the prophets the Messiah was to suffer before he should reign, and that Jesus Christ has suffered before reigning in the establishment of his Church. Tell them that when Jesus Christ was born, and born at the very time marked out by the prophet Micah, the whole earth enjoyed abundance of peace, under the sway of the Emperor Augustus.* Tell them, that the Christian Church is only in a state of preparation for what she is one day to become in holiness, in extent, in power and in glory, and that it is by means of Christianized Israel that these wonders shall be wrought. Should they ask for some mark by which, while waiting for this splendid epoch, they shall be able to recognize true Christians, let your answer be, By their works, by their love for the Saviour, by their charity towards all men, and by the purity of their conduct; and that such are the signs given by Jesus Christ himself: "The tree shall be known by its fruits" (Matt. vii. 16-20.)

No, children of Abraham, let not our want of oneness in faith arrest your inquiries, for to you precisely it belongs to usher in the happy days of unity; from Israel converted, miraculously enlightened, and restored to their own country, shall issue forth the apostles destined to rally on all sides the disciples of Messiah, as it is from the foundation of the new temple that the fountain shall spring, which is to cleanse the nations. Whatever be the day appointed for the commencement of

* It will be much more satisfactory to tell them of the *second* coming of the Son of Man, in the power and glory of his kingdom, to inherit the redeemed and renewed earth.—*Translator.*

that era of blessing and consolation for you, and of joy for us, anticipate it by the meditation of the gospel. There you will find the measure of light and succor necessary for your salvation. Judge not that divine Book by the men who abuse it: alas, what do we else but spoil the work of God? Leaving to His wisdom to decide on whatever does not bear on your spiritual necessities, make direct application to your moral being of the holy lessons of Jesus, and you will feel that you are formed so as to relish and appreciate them, so as to find therein peace and happiness, and you will begin to apprehend the relations which they sustain to the prophecies, which are your daily food. Reach forth a fraternal hand to such disciples of this good Master, as from love to you speak to you concerning Him; and in imitation of their example, extend a hand to every man that seeks for salvation in the mercy of God through the blood of Jesus Christ, of that Jesus who himself bears with our diversities and contrarieties, because he knows how to make them all conspire, by the variety of gifts, for the greatest good of the whole.

And you, Christians in heart, Christians in universal charity and in the love that edifieth, you, who are interested in the salvation of souls, you, who are not contented with a contracted round of duties, and are not afraid of doing too much for the love of your Saviour, behold Him, as he called you to his service before the last hour of the day. Should it not be granted you, during your mortal life, to see the brilliant dawn of the fortunate times, foretold in prophecy, in the heavenly Canaan you shall see something greater far,

and shall have a large share in the final consummation.

Happy then, even here below, in this sweet hope are they, who sadly sigh over human wretchedness, over the degradation of idolatrous nations, over the sorrows of the children of Abraham, and over the defilements that dishonor Christendom! In responding by their prayers, and by their zealous labors, to the revelation which God has vouchsafed us of his mercies, they identify themselves with the work of the great Deliverer against the day, in which God will manifest his sons, and call them to his glory, and "comfort Zion's waste places, making her wilderness like Eden, and her desert like the garden of the Lord," (Is. li. 3.)

Let us close with impressing it deeply on our hearts, that days of grace await the Church; that the work of gospel missions is manifestly blessed of Heaven; that the rising generation shall behold the glory of the Lord, in the advance of faith and piety, while it can and ought effectively to contribute towards that result; that the aged, who fall asleep in faith, may, as they quit the earth, sound forth the song of Simeon, in the hope of gazing, in the heavenly Zion, on the face of the Redeemer; in a word, that all of us are under obligation to watch and pray—to strive—and to edify the Church of God. Let all, all of us, even to our last sigh, be "a sweet savor of Jesus Christ" (2 Cor. ii. 15.)

J. L.

THOUGH prayer be the key to open God's treasures, yet faith is the hand that twines the key, without which it will do no good.—*Preston*.

JEWISH CORRESPONDENCE.

WE feel a lively pleasure, in being allowed to lay the following letters before the readers of the Chronicle. They are both from eminent members of the house of Israel to believing brethren in this country. They were not intended for the public eye, and we therefore suppress names and dates. Indeed, it is this very private character of the correspondence, that makes it valuable for us, as more satisfactorily showing, amidst the many deceptions and disappointments with which the faith and love of Israel's friends are tried, that there is still a remnant of true, tender, loving hearts among the "brethren, and kinsmen according to the flesh," of our Lord and his apostles.

The first letter is from a Jewish Lady, the author of several very valuable and popular volumes :—

My Dear Brother in the Lord,—I was rejoiced to receive your letter, and I give thanks on your behalf to the gracious Saviour, who has preserved you from the perils of the deep, and guided you in peace and safety to a city of habitation. That He has also provided for you, in some humble measure, is no marvel, for though temporal wealth is very seldom the portion of His dear children. He *does* promise that their bread shall be given, and their water sure. Bread and water denoting the real necessities of life, with this, my dear brother, you are happily content, because you have a better portion—an inheritance of inestimable worth, reserved in heaven for you. I could have wished, had it been the Lord's will, that England might have supplied your moderate desires; but our finite minds know little how to ask aright. It is therefore safest and best to follow the Lord in the leadings of His holy providence,

with submission and filial confidence, and this you have grace given to do, my dear brother. I hope you will be enabled to glorify our loving Lord in your new avocation, assured that He will be with you, to strengthen and bless you. He sends no laborer into His vineyard at his own charges. He gives grace freely, and honors and sustains the grace He gives. We serve, or rather *you* serve, (for *I* am a dry branch) a wonderful Master, and His holy service is perfect freedom—freedom from the yoke of the ceremonial law—freedom from the power of the Prince of this world, whose wages is the second death—freedom from the sting of temporal death, which is sin—freedom from the will-worship and carnal devices of man—and finally, freedom in Christ, and His finished work, from all condemnation. This is the glorious liberty of the dear children of God, who also wills their sanctification, to make them meet for the inheritance of the saints in light; for Christ is made unto us wisdom, righteousness, sanctification, and redemption.

The meeting of the Jewish brethren in — took place, and our beloved pastor gave them an address full of love and truth. It was an evening to be remembered, and I more than once thought of you, then on the majestic ocean. It has not, however, been followed by any other, as you and I hoped. I fear the time is yet to come, when pure love in Christ shall unite the hearts of the converted Jews in London. But I think the gospel received and professed should bear this holy fruit. That apostle of love, John, lays great emphasis on brotherly love, and even makes it a proof that we have passed from death to life. I know that you desire to see this exemplified among us. Join with me, therefore, my dear brother, to beseech our loving Saviour, that He would pour out the grace of a loving spirit upon His disciples, and who, indeed, cannot be such without it. Love and humility are the pillars of the gospel. No

other creed is thus founded. What other could ever know or record the wonderful fact, that "God is love?" O to be conformed to Him in all things!

Let me hear from you sometimes, and in detail, that I may pray for you locally. Farewell! The good will of Him who dwelt in the bush, and it was not consumed, be ever with you! In Him, I am affectionately yours, — — —.

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The writer of the other letter had just heard of the baptism of a younger brother in the United States.

*My Beloved* —: Blessed be the Lord God, for having visited you with His great salvation, by opening your eyes to behold the wondrous redeeming love, which He has bestowed upon you. O! what manner of love is this which he has bestowed upon you! You are now, through grace, a son of God, an heir of God, a joint heir with Christ. You are made a partaker of all the blessings, which God is capable of bestowing upon his redeemed child. Your interests for *time* and *eternity* are now bound up with Christ, the Son of God. He is now your friend, that loveth you more than a brother. He is now your prophet, priest and king; the life-blood of His heart has been shed for you, and now he EVER liveth to make intercession for you; and when He comes again, to take unto himself the kingdom, you shall then be made like him, and see him as He is, and be changed from glory to glory.

Now, my beloved brother, let me entreat you to have your eye always fixed upon Jesus, who is the author and finisher of your faith; make Him your *patron*, your *counsellor*, your *guide*, and your *bosom friend*; lean always upon His arm, listen always to His instruction, glory in nothing but in the cross of Christ. The sole object of your life should now be, to glorify your Lord and Master; your aim should be to become a *LIVING New Testament*, that both Jews

and Gentiles should see as it were inscribed upon you, *Holiness unto the Lord*. Remember, my beloved, that you are no more your own Master; one is your Master, even Christ, who has bought you with his precious blood; glorify him, therefore, in your body and spirit, which are *his*. You are a temple of the Holy Ghost; see that you neglect not offering up continually spiritual sacrifices, acceptable to God by Jesus Christ your Lord. Your heart should be, as it were, an altar, upon which the Lamb of God is continually resting, and all you *think*, *feel*, and *do*, should have the blood of the Lamb sprinkled upon it, as was the case under the Law, that almost all things were sprinkled with redeeming blood. So it should be now, spiritually realized within the heart and soul, and this can only be the case when we are instant in prayer, in season and out of season. This alone will be your strength and consolation; for you cannot live without the continued supply of the *bread and water of life*.

Now, my beloved brother, I must guard you also against the temptations and trials for which you must be prepared. First, *spiritual pride*; when Satan can no longer tempt you with this world's greatness, he will try to make you think more highly of yourself than you ought to think. Secondly, *false zeal*. A young convert is too prone to mistake natural warmth for real, spiritual fervor of heart and soul, and is thus like a fire, which, when first kindled, makes a great blaze, but does not throw out much heat until the whole is thoroughly brought into a glow. Thirdly, I have to warn you to beware of false professors of Christianity, more especially the nominal converts of our own nation, for there are too many, alas! who are baptized, but are not converted. Over such I have had to mourn for many years past, and to say with the Apostle Paul, even weeping, that they are the enemies of the cross of Christ, &c., Phil. iii. 18, &c. Do not asso-

ciate with such, for evil communications corrupt good manners; and keep away, also, from Gentiles who have only a name to live, but are dead. Nothing is more chilling to the heart, than the society of the Pharisees. They are like so many *icebergs*, casting a terrible chill all around them.

Finally, my beloved brother, I beseech you to put on the whole armor of God. I lay great stress on the word *whole*; let no part be lacking. No soldier dare pick and choose what part of the regimentals he is pleased to put on. He is bound to put on the whole, and be in readiness to go forward when he hears the voice of his commander. So be you also always ready, as a good and faithful soldier of Jesus Christ, to fight the good fight of faith, and to finish your course, and hope to the end for the grace that is to be revealed at the *appearing* of our Lord Jesus Christ.

I must now conclude, as I have no time to say more to-day. Farewell, my beloved brother. May the God of all grace sanctify you wholly, and I pray God your whole soul, body and spirit, may be preserved blameless unto the coming of our Lord Jesus Christ.

Your brother after the flesh and after the spirit, — — —.

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For the Jewish Chronicle.

### BISHOP HORSLEY ON IS. XVIII.

MR. EDITOR,—I have just been reading Bishop Horsley's "Critical Disquisitions on the 18th chapter of Isaiah, in a Letter to Edward King, Esq.," some extracts from which may not be unsuitable to the object of your journal. It might help to redeem prophetic studies from the reproach so generally cast upon them, to know that one of the ablest and most learned of all, who have ever filled the Episcopal bench, held

them in high esteem, and pursued them with the greatest enthusiasm. And I am sure that the opinions here expressed on the past and coming fortunes of the Jews, will be read with interest at the present time, when the crisis of their fate seems drawing near.

Yours truly, W. W. A.

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"TO EDWARD KING, ESQ.

"*Dear Sir*,—Considerable portions of my time, for some years past, have been employed in the study (of all studies the most interesting) of the prophetic parts of the Holy Scriptures: and among the rest the prophecies of Isaiah have deeply engaged my attention. But it was a conversation with you, in the early part of last spring, that put me, at that time, upon a more minute examination, than I had ever made before, of the 18th chapter of that prophet. The conclusions, to which I found myself inevitably brought, differ, in some very important points, (though, concerning the general scope of the prophecy, they agree,) with the interpretation which you communicated to me. I felt, however, no inclination to agitate the question (even with yourself, I mean, for there was nothing at that time to bring into discussion before the public), and, after much deliberation with myself, I thought it better avoided; knowing, that your opinions are not rashly taken up; conceiving, that you might re-consider the subject; and persuaded, that a man of your learning and upright intention is more likely to set himself right, by his own meditation of an abstruse question, than to be set right by another. But now that you have given that same interpretation

of this prophecy to the public, in your supplement to your Remarks on the Signs of the Times, I should think myself wanting to the duties of the station, to which God has been pleased to call me, if I were any longer to suppress the result of a diligent meditation of so important a portion of the prophetic word. I cannot, however, enter upon the subject without professing, not to yourself but to the world, how highly I value and esteem your writings, for the variety and depth of erudition, the sagacity and piety which appear in every part of them: but appear not more in them, than in your conversation and the habits of your life, to those who have the happiness, as I have had the happiness, to enjoy your intimacy and friendship. I must publicly declare, that I think you are rendering the best service to the Church of God, by turning the attention of believers to the true sense of the prophecies. For you are perfectly right in the opinion you maintain, that a far greater proportion of the prophecies, even of the Old Testament, than is generally imagined, relate to the Second Advent of our Lord. Few, comparatively, relate to the First Advent by itself, without reference to the second. And of those, that have been supposed to be accomplished in the First, many had in that only an inchoate accomplishment, and have yet to receive their full completion. While we agree in these great and leading principles, I hope that a difference of opinion upon subordinate points, upon the particulars of interpretation (so far as either of us may venture upon particular interpretation, which is to be ventured upon with

the greatest caution, with fear, indeed, and trembling) will be received, on both sides, with that candor and charity, which is due from one to another, among all those who, in these eventful times, are anxiously waiting for the redemption of Israel, and marking the awful signs of its gradual approach."

* * * * *

"This 18th chapter of Isaiah is one instance among many, in which expositors have perplexed themselves by gratuitous assumptions, concerning the general scope of the prophecy, before they attempt to settle the signification of the terms in which it is delivered; and then they have sought for such interpretations of the language, as might suit the applications they had assumed. But it is a preposterous way of dealing with any writer, to interpret his words by his supposed meaning, instead of deducing his meaning from his words. It has been assumed by most interpreters, first, that the principal matter of this prophecy is a Wo, or Judgment. 2. That the object of this wo is the land of Egypt itself, or some of the contiguous countries. 3. That the time of the execution of the judgment was at hand, when the prophecy was delivered.

"I set out with considering every one of the assumptions as doubtful; and the conclusion, to which my investigation brings me, is, that every one of them is false. First, the prophecy indeed predicts some woful judgment. But the principal matter of the prophecy is not judgment, but mercy; a gracious promise of the final restoration of the Israelites. Secondly, the prophecy has no respect to Egypt, or any of the contig-

uous countries. What has been applied to Egypt is a description of some people, or another, destined to be principal instruments in the hand of Providence, in the great work of the resettlement of the Jews in the Holy Land; a description of that people, by characters by which they will be evidently known, when the time arrives. Thirdly, the time for the completion of the prophecy was very remote, when it was delivered, and is yet future; being, indeed, the season of the Second Advent of our Lord."

(To be continued.)

CERFBEER AT VERSAILLES.

MONS. CERFBEER having one day arrived at the chateau of Versailles, to petition Louis XVI. in favor of the Jews of Alsace, found the waiting chamber so full of courtiers, that he would have to wait a length of time for the hour of his admission to the king. The day was advancing, and Mons. Cerfbeer, seeing that his time was not yet come, began to say the prayers for Mincha, enjoined upon the Jews in the afternoon. This pious man, having retired alone into a corner of the saloon, was saying his prayers with profound abstraction, standing, turned towards the east, his hands joined, when the usher of the chamber came to give him notice, that the king was ready to receive him. Without disturbing himself at the anger of the usher, or the reiterated notices of the chamberlain, who ran to tell him that the king awaited him, Mons. Cerfbeer devoutly finished his prayers; and when he was admitted to the presence of the king, he said to him, "Sire! there is but one monarch greater than your majesty; that is God! and it was in his service that I was de-

tained."—The king, who knew the piety of Mons. Cerfbeer, and knew also that he joined to it the warmest patriotism, and the greatest elevation of mind, graciously received both his excuse, and his petition in favor of the Jews of Alsace.—*Voice of Jacob.*

Translated for the Jewish Chronicle.

OLD JEWISH THEOLOGY.

AMONG the old Jewish theologians and their successors, we meet with the doctrine of a Mediator between the visible and invisible worlds—a divine person, concentrating in himself, as in a focus of life and splendor, all the rays of the primitive, uncreated light,* and pouring them forth on all that exists in creation, his own work. The God of the revelation made to man—that divine being appeared to Abraham, to Moses, to the prophets of the old covenant; he accompanied the people in their marches through the wilderness; his glory, the *Shechinah*, descended, in a visible manner, on the holy mountain, and on the tabernacle of witness; he was the King of the theocracy of Israel. In evidence we shall cite the Targums, or Chaldee paraphrases, the Zohar and Jetzirah, certain passages from the apocryphal books of the Old Testament, where this doctrine is clearly indicated, and Philo of Alexandria, who has developed it in his Logos. Whoever shall read, with attention and reflection, the 8th chapter of Solomon's Proverbs, will know all on this subject that is worth knowing.

With the doctrine of the Shechi-

* See a type in Ex. iii. 2, &c.

nah was identified, among these Hebrew sages, the faith of the coming Messiah. A human personage—the Messiah was to pass from a low and abject condition to dignity and glory; but in respect of another origin, and as being amongst men the perfect image of the righteousness and holiness of God, the holy name of יהוה, and the doxology of הַקְּבִיָּה, i. e., “Blessed be He, the Most Holy,” were ascribed to him.

The dazzling effulgence of Christianity absorbed these particular rays of the pure and ancient wisdom of the East. The masters of the Cabalah were enraged to see their sublimest speculation become, through the preaching of apostles, the inheritance of the lowest vulgar. The chiefs of the synagogue, on their side, conceived a constantly growing aversion for glimpses and tendencies, which appeared to them, not without reason, to lead straight forward to a religion that they abhorred. They therefore shut themselves up in the distinctions, subtle and often wicked,* of their traditional law—in their superstitious practices†—in their minute observances‡—until at last, casting off the yoke, they openly plunged into rationalism and infidelity. Such seems to be the prevailing tendency of our own times; and in this way it came to pass that the evangelic doctrine, resting as it does entirely on the divine unity, but distinguishing in that unity Father, Son, and Holy Ghost, has proved a snare to the high theology of Judaism, and caused it to retrograde.—PETAVEL—*La Fille de Sion*.

* Marc vii. 9-14; Matt. xxiii. 16-23; Mc-Caul, Nethivoh Olam.

† Matt. xxiii. 25-27; Marc vii. 3-8.

‡ Matt. xxiii. 23.

VOL. III.—No. 5.

Books Received.

HADASSAH, The Jewish Orphan.

THE GLORY OF ISRAEL, or Letters to Jewish Children, on the early history of their nation. By CHARLOTTE ELIZABETH.

These are two of the little publications of the Am. Sunday-school Union, and are probably well-known already to the religious public. The *Letters* are characterized by all that generous fervor, that breathes in every page of the late lamented writer.

LAYS AND LAMENTS FOR ISRAEL; Poems on the Present State and Future Prospects of the Jews. Original and Selected. With an Introductory Essay by the Rev. JOHN ANDERSON, Free Church, Helensburgh.—London.

This volume contains a great variety of verses, from nearly as many different pens, on the sad, the glorious theme of Israel's sorrows and triumphs. As may be supposed, these pieces are by no means equal in point of merit; but there are among them some very beautiful things.

The profits are given to the Free Church of Scotland's Jewish Mission.

THE COMING OF THE LORD; a Key to the Book of Revelation. By JAMES M. MACDONALD, Minister of the Presbyterian church, Jamaica, L. I.—New York: Baker & Scribner. 1846.

We regret that we cannot permit ourselves to speak very favorably of this volume. Even were its principles and details as correct, as we believe them to be for the most part unsound and erroneous, we should still say that, in the actual state of knowledge, or rather of ignorance,

on the subject of prophetic study, any work on the Apocalypse so slight and perfunctory as this* must be nearly valueless. Or, if it be supposed from the title-page, that the author's object was not so much to expound, as to furnish "a key" by help of which we might expound for ourselves, we can only reply that we have made diligent search, and cannot find it. The only thing that looks at all like it is the following :—

This second coming (of Christ) is partly *invisible*, as when he punishes the incorrigibly wicked, as in the instance of the destruction of Jerusalem, or as when he interposes for his sincere followers, and grants them the light and comfort of his presence. And it is partly *visible*; that is, Christ at the end of the world will thus appear to raise the dead, and pass the irreversible sentence of judgment on every man. Now it is this second, partly visible and partly invisible coming of Christ, which this book reveals, and which should never be lost sight of, if we would have it said of us, "Blessed is he that readeth," &c. (p. 18.)

So that "this second coming" is going on at all times, every day and every hour of our lives, and from age to age! Mr. M. may not be aware, that there is nothing so very original in this speculation, such as it is. Emanuel Swedenborg and Professor Bush have been beforehand with him. For in vain would he attempt to save himself by arbitrarily representing the advent in glory of the Son of Man as being "*partly invisible*," i. e., in a single

instance at the end of the world, when the argument against any visibility at any time, drawn from the innumerable instances of invisibility which are here said to belong to the fulfilment of that blessed hope of the Church, has been accumulating throughout the whole course of the gospel dispensation.

The author's views on Jewish prospects may be inferred from such expressions as these, employed by him to describe the destruction of Jerusalem by the Romans :—

This was "the great and dreadful day of the Lord" foretold by Malachi, and other prophets, when God would *make a complete end* of a stiff-necked and rebellious people. (p. 55.)

There was a great earthquake,* and that city, which it had pleased God to distinguish above all other cities, *fell to rise no more*. (p. 81.)

Now, just compare with oracles like these the testimony of God's own holy prophets :—

"Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel—For I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, YET WILL I NOT MAKE A FULL END OF THEE." (Jer. xxx. 10, 11.)

"If those ordinances depart from before me, saith the Lord, *then* the seed of Israel also shall cease from being A NATION BEFORE ME FOR EVER." (ib. xxxi. 36.)

See also ch. xxxiii. 20–26, and the "other prophets" *passim*. Then as for "that city," which Mr. M. thinks "*fell to rise no more*," is it worth while to quote any thing in opposition to such an idea? We

* For example, Mr. M. allows 16 lines of exposition for ch. iv.—a page for ch. v.—a very little more for the first seal—one page for the second—not half a page for the third—and so on in about the same proportion.

* That of Rev. xi. 13!—*Reviewer*.

simply refer our brother to Jer. xxxi. 38-40, Zech. xiv. 10, 11, and the multitude of parallel passages, which any marginal Bible will supply.

Mr. M. has borrowed quite largely, and, as we think, without sufficient acknowledgment, from Prof. Stuart's late works on prophecy. But he has one thought, the originality of which cannot perhaps be justly disputed, and that is, that although apostles require us to be ever "looking for, and hasting unto" the glorious, visible, personal appearing of the great God our Saviour, we are to beware of allowing this eagerness of desire to vent itself in prayer! Says Mr. M.:—

But it ought to be noticed, that this prayer ("Come, Lord Jesus,") in its full and complete sense, as calling upon the Lord to come in the clouds of heaven and wind up sublunary affairs, and enter on His everlasting kingdom, *is not to be offered till the prophets are fulfilled*, the morning of the resurrection is about to dawn, and the Son of Man visibly to reappear.

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THE SIN OF ENGLAND, and the Duty of British Christians; or, Twelve Letters on the Maynooth Bill. By the Rev. T. R. BIRKS, Rector of Kelshall, Herts.

Also, by the same author;—

MEDÉ'S APOSTASY OF THE LATTER TIMES. With an Introduction.

VILLAGE DISCOURSES: being Ten Parting Sermons, preached in the parish Church of Watton, Herts.

THE TWO LATER VISIONS OF DANIEL: Historically Explained.

Having received these volumes within a few days, we can at present barely announce them to our readers. But as we are occasionally requested by brethren in various parts of the country to name some books, that may be of use to them in

their inquiries, we avail ourselves of this opportunity to recommend Mr. Birks as one of the ablest and safest guides for the student of the prophetic word. In addition to the new publications mentioned above, his "*First Elements of Prophecy*" and "*The Two First Visions of Daniel*" are full of fine analysis, elaborate research, and devout thought. The two volumes on Daniel especially, and this beautiful edition of Medé's *Apostasy*, we should like to see reprinted here.

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We may also take this occasion to inform our readers, that the *third edition* of ELLIOT'S *Horæ Apocalyptiæ*, (the great work on the Revelation, which we have frequently mentioned in the Chronicle,) is now in press in England, and that an eminent New York house has at last serious thoughts of republishing it in this country. We are moreover given to understand, that still another original and extensive work on the same wonderful book will appear in a few days, simultaneously in this city and in London. It is by an American gentleman; and, as we have reason to believe, will be found to be of singular interest and value to the Biblical scholar.

J. L.

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SLEEP.—When God had created Adam, the angels, seeing his God-like form, were about to adore him. Then God caused a deep sleep to fall upon him, and the angels were at once undeceived.—*Voice of Jacob*.

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FOUR EVILS.—Rabbi Dosa, son of Hirkenos, said, Morning sleep, wine at noon-day, the prating of children, and sitting in the assemblies of the ignorant, remove man from the world.—*Ib.*

MISSIONARY INTELLIGENCE.

The American Society.

JEWS' MISSION HOUSE.

REV. JOHN C. GULDIN.

THE Executive Committee of the American Society for Meliorating the Condition of the Jews, have great pleasure in announcing to the Christian public, that at the meeting of the Committee, held on the 5th inst., the Rev. JOHN C. GULDIN, pastor of the German Evangelical Mission Church in this city, was appointed Superintendent of the Jews' Mission-house, which appointment has since been unanimously confirmed by the Board of Directors.

PHILIP MILLEDOLER, *Chairman.*

P. AMERMAN, *Secretary.*

New York, Oct. 12th, 1846.

The connection between the American Society and the Rev. John Lichtenstein was discontinued on the 24th day of September last.

LETTER FROM REV. M. J. RHEES.

FEW things since our connection with the Jewish cause, have given us so much heartfelt delight, as the simple tale related in the following letter from our beloved brother, the Rev. M. J. Rhees, of Wilmington, Del. It records a fresh instance of the sovereign goodness of our God, who "hath chosen the poor of this world, rich in faith and heirs of the kingdom which he hath promised to

them that love him." Once, when "Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat." What the benignant Lord then said of her, shows us his estimate of these humble sacrifices of faith and charity. And verily the day is coming, when "this also, that *this* woman hath done, shall be told for a memorial of her." (Matt. xxvi. 13; xxv. 40.) Already it has "followed" (Rev. xiv. 13) her into the presence of Him whom she loved, while as yet she saw him not.

Our readers will see acknowledged in the present number another donation of \$2 from "*a poor man*" in Newport, R. I., whose name likewise has been withheld from us. In these things we cannot but rejoice. The blessings, the prayers, and the offerings of God's poor, are an element of strength and stability to any cause.

WILMINGTON, Oct. 3, 1846.

THOMAS BUSSING, ESQ.:

Dear Sir,—Enclosed you will receive ten dollars, \$10—which you will please credit to "*A friend of the Jews, Wilmington, Del., for the Jews' Mission-house, New York.*"

The above is remitted at the request of a young woman in humble circumstances while in this world, but now, I doubt not, rejoicing and reigning with the Saviour in heaven. She loved the cause in which you are engaged, and desired, on her death-bed, that this amount, out of her little savings, should be forwarded to you for the above object. She also requested that her *shawl*, a handsome one, and I presume the most valuable article of clothing she

possessed, should be forwarded, to be applied to the same object. I will take it to Philadelphia next week, and send it to you, and you can have it disposed of in such way as will be most beneficial to the cause. She was a subscriber to the *Chronicle*, but her sister, who survives her, and who has handed the *money and shawl* to me, does not wish the name published.

I am yours truly,

M. J. RHEES.

Baltimore City Mission.

JOURNAL OF REV. JOHN NEANDER.

September 7.—Mrs. F.* called on me in company with her two sisters, lately arrived from Germany. One of the two was very much grieved, and her wish is, that her sister may not write to her father of her confession of Christ. “I will write it,” replied Mrs. F., “I will confess Christ before the whole world. It is my duty to do so, because it is Christ’s command.” I proclaimed to them the truth, and may the Lord help them to look on him, and be saved.

8th.—Mr. —, a Jewish merchant, welcomed me very kindly, and invited me to call again.—Mr. —, a very distinguished Israelite of this city, was pleased to see me, and we soon commenced a conversation on the religion of Jesus. Mr. —, another very respectable Jew from London, disputed hard with me on the divinity of Christ. I cannot possibly give this long conversation. It was very strange to him, when I assured him, that I am still a Jew, who, through faith on Jesus, am in the strongest and highest sense a child of Abraham. “Do you keep the seventh day, our Sabbath?” he asked me. I.—“Better than a great many Jews, who observe the day only according

to the rule prescribed by the rabbies, human teachers.” “Yes,” remarked the other gentleman, “Mr. N. tells me, that he prays every day to Abraham’s God, and that he says, too, with all his heart *Shema Israel*—‘Hear, O Israel, Jehovah, our God, Jehovah is one.’” Mr. — became silent, and I then gave him a short description of the Judaism regarded by the Jews, which is only the invention of rabbies, and foreign to the will of the true Jehovah, who is Christ, the God eternal, whose word has been revealed by Moses and the prophets, and in the last time by Himself. We parted good friends, and Mr. — asked me to call again.

9th.—I spent two hours with Mr. —. We had a long dispute. His heart is deeply rooted in infidelity. The first part of our conversation was in Hebrew, which he speaks purely, besides being conversant with the Talmud.

10th.—Mr. —, a Jewish merchant, although a rationalist, listened with great politeness, while I proclaimed to him the truth as it is in Jesus.

21st.—Mrs. F. is very sorry about her two sisters. She is anxious to do them good; but the ignorant Jews strive to separate them both from her society.

To-day the Jews have their new year, and other festivals occur about this time. Most of the Jews here are so superstitious, that they fear at such a time to approach a missionary.

24th.—In my late visits amongst the Jews, I was grieved to see their faces sulky, and their hearts embittered. This comes from the present celebration of the holy feasts. Surely it ought not to be so; the human heart, cheered by holy remembrances, ought to be cheerful and kind towards every man. O, poor Israel, listen to the voice of Jehovah:—“Your new moons and your appointed feasts my soul hateth: they are a trouble unto me: I am weary to bear them.” Is. i. 14.

* The Jewess whose baptism was reported last month.

One Jew was greatly embarrassed, when I showed him a prayer for these feasts, in which the Jew confesses before God—"We have done cruelly, we have stolen, murdered," &c., &c. If we speak to a Jew of this thing, he will certainly and straightway justify himself.

Mr. —, one of the Jewish merchants before referred to, received me again very kindly. He does not care about the Jews and their feasts at all, but he is an honest man, and is interested in better things.

The two sisters of Mrs. F. are living by themselves, and are occupied with needle work. Sister F. visits them often; and both were glad, when they were presented, on the day of their new year, with a copy of the sacred Bible. May this year be to them a year of grace and mercy. Amen.

Mr. N.'s labors are now closed in Baltimore, for the present, and he has returned to his former field in Philadelphia, where we know there are some warm hearts to welcome him. Nor will they be offended, if we suggest to them the *great importance* of sustaining the missionary in his self-denying duties both by their prayers, and by every other manifestation of a tender Christian sympathy. Often we could weep with our beloved brother over the coldness, and stupid infidel apathy, with which he is received and his work regarded, by many who are ready enough to make their boast of their scriptural orthodoxy, and missionary zeal! Says Mr. N., in one of his journals:—

Yea, there are preachers here, ministers of the gospel of Jesus, who will not even give out in their churches the notices of the meetings of the Ladies' Society! O, how strange! What shall a missionary, who often labors weeping and sighing, say, when he meets

with such conduct in God's servants? Why do these men pray, "*Thy kingdom come?*" When I look into Ezekiel xxxiv., Amos vi., and other passages of the sacred Bible, and see there the judgment threatened against those "who are not grieved for the affliction of Joseph," I tremble for the Church of Christ.

State of New-York.

MR. S. BONHOMME.

Mr. B. has labored during the past month in the western part of the State, where very little has yet been done for the cause of Israel. "Millerism," he says, "has done a great deal of mischief here. And then there are so many other interests to care for, that the Jews' cause, they tell me, is out of order! Pharaoh, too, had many cities to build, and bricks to make. But God said, 'Let my people Israel go, that they may serve me.' Oh! I feel sometimes, that God is coming in judgment on his Church. Yes, 'judgment will begin at the house of God!'"

THE APATHY OF THE CHURCHES.

We cannot blame—we do not even wonder at—these strong expressions of sorrow and indignation, which ever and again burst from the hearts of our Jewish brethren. For really, if there be a spectacle in some respects more deplorable than that of the Jewish nation itself, dreaming of earthly triumphs, while the Messiah stood among them a despised and rejected man, and the sword of vengeance was coming on the land, it is the Church of Christ of our own day, dreaming in like

manner of peaceful times, universal triumphs, the conversion of the world, and millennial glory, while at the same time she puts the lamp of prophecy under a bushel, stops her ears against the sound of approaching tempests, and passes by in stately indifference the very instrument—the only instrument—by which, under God, and according to God's unchangeable purpose, these hopes of her's can be realized—THE JEW.

But while we thus frankly proclaim the actual relation sustained to this cause by the great majority of the professed people of God, it were absurd to pretend that it either surprises or discourages us. Well said the holy and blessed Robert Murray McCheyne, in a letter to a student of theology:—

I feel deeply persuaded from prophecy, that it will always be difficult to stir up and maintain a warm and holy interest in outcast Israel. The lovers and pleaders of Zion's cause will, I believe, be always few.

Do you not think this is hinted at in Jer. xxx. 13? "There is none to plead thy cause, that thou mayest be bound up." And again, v. 14, "All thy lovers have forgotten thee; they seek thee not." And is not this one of the very reasons why God will at last take up their cause? See v: 17; "I will restore health unto thee, because they called thee an Outcast, saying, This is Zion, whom no man seeketh after." It is a sweet encouragement also to learn, that though the friends of Zion will probably be few, so that it may almost be said that no man seeketh after her, yet there will always be some, who will keep watch over the dust of Jerusalem, and plead the cause of Israel with God and man. See Is. lxii. 6, 7. If any of your company know the Hebrew, you will see at once the true rendering,

"I have set watchmen *over* thy walls, O Jerusalem, which shall never hold their peace day nor night. *Ye that are the Lord's remembrancers*, keep not silence; and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."

Connecticut.

REV. JOHN H. BERNHEIM.

BROTHER B., we are happy to state, still meets with a ready reception, and encouraging success, among the ministers and churches of Connecticut.

Maine, Vermont, N. Hamp.

EXTRACT LETTER FROM REV. JOHN A. VINTON.

... I am mortified, my dear sir, that I have done no more for your good cause. But I trust you have seen that it has not been for want of effort. The cause labors under peculiar embarrassments. It is not well understood by the people; it is a subject which they have not seriously revolved in their minds; they have not felt its claims upon them; they have even formed prejudices against it. It is a subject, also, whose claims are founded chiefly on prophecy unfulfilled: and therefore by the mass is not, and cannot be, appreciated. There are in the mean time ten or a dozen other objects pressing their claims on the Christian community; several of which objects have long been recognized, and the people think they *must* do for *them*. Besides all this, there is but little active benevolence in exercise. The religious spirit, the spirit of love to Christ and his cause, is deplorably low through the country.

The London Society.

BUCHAREST.

THE two missionaries lately appointed to this station, have been very kindly received by the Jews. One of them makes the following report on the

State of the Jews.

There are here three classes of Jews: one consists of those of whom I have just now spoken, and who are in the most interesting state of mind, so that I have reason to believe and hope that they are not far from the kingdom of God. A second class, which it appears to me is worse here than elsewhere, consists of those who unreservedly avow the principles of the grossest infidelity. I have heard many German Jews acknowledge the same principles, without being so much struck by it, as I then ascribed it to a vain desire of imitating a considerable number of Germans; but here I hear an old grey-bearded Jew, in his Polish dress, avow and explain Pantheism, or deny the immortality of his soul, and the divine inspiration of his own scriptures. Thank God, this party is not very numerous here. A third class consists of Jews who are indifferent to all religious matters; they follow their worldly avocations, and repeat, until at last they believe it themselves, that they have no time to bestow, or abilities to reflect, on the truth or falsity of any religious system. They conform to the outward ceremonies of Judaism, because their fathers did so before them. When speaking of this class of Jews, Ezekiel's vision of the valley of dry bones forcibly recurs to mind. "Can these dry bones live? O Lord God, thou knowest!"

We have opened a regular class, for the instruction of inquirers, which is at present attended by five or six Jews, with more or less regu-

larity. We read the New Testament together, comparing it with the Old, and we hope soon to commence a regular course of catechetical instruction.

BERLIN.

LETTER FROM REV. R. BELLSON.

Conversion and Baptism of a Jewish Teacher.

ON Sunday, June 14th, I baptized a very promising young Jew. I had instructed him during five months regularly, and have also continued to do so after his baptism. God has given him much grace, so that he has very sound views of gospel truth, and if he is preserved by that grace which has so far led him, and grows in it, he is likely to become a useful member of the Church of Christ. Soon after his baptism, he addressed to me the following letter, in which he gives an account of his former life, and how he was led to an inquiry into Christianity.

"I was born in Dombrowa, in Galicia, in the year 1819. My parents were very orthodox, and in comfortable circumstances. As I was their only son, all their joys and hopes were concentrated in me, and from my cradle they destined me to become a Rabbi, and I was brought up and educated accordingly. As soon as I was old enough, they sent me to the school of the Rabbi of our town, who was a famous Talmudist, and one of those renowned for working miracles, who are still carrying on their ungodly practices in Poland and Russia.

"It happened one day, when I was rummaging amongst the books of my father, that my attention was arrested by the exterior of one of them, on opening which, I found it to be a New Testament. I began to read it with eagerness. The historical part attracted me very much whilst the doctrinal and prophetic

part involuntarily arrested my spirit, and inspired me with reverence; for it bore the character of the Old Testament, though its contents remained a mystery to me; for I scarcely knew of any Christianity other than the Church of Rome, whose professors I hated with a perfect hatred, as I had always been taught to look upon them as idolaters. I went to my father, and asked him where such a people was to be found, who believe in such a Messiah, and live according to such doctrines. He replied that it was no business of mine, took away the book, and prohibited my ever asking any questions respecting the book, either of him or any one else. I could never learn how my father had come by the book, nor did I ever see it again, though I most diligently searched for it. It was my father's wish that I should visit a *בית הישיבה*, for which purpose he sent me to one on the borders of Hungary, where I remained about two years, when I received a letter to call me home, as my mother was seriously ill. I arrived just in time to perform the last painful duty of closing her eyes. It was heart-rending to see my poor grey-bearded father, with his five bereaved children, mourning over his sad loss. Our grief was great, for it was not alleviated by the evangelic hope of meeting again, nor by the certain assurance of a reconciled God, who had received the penitent unto himself. We believed, indeed, in the immortality of the soul, but it was a vague and undefined belief, which afforded no comfort in an hour of such distress. God then appears as an holy and a chastening God, and the soul only trembles before him, for he is able to cast soul and body into hell. In such an hour the conscience is awakened, and compelled to acknowledge that we have no great claim on the love of God, and if we cannot lay hold on the love of God, there can be no hope, and where hope is wanting, there must needs be despair. My poor father did not long survive the

shock; he died six weeks after my mother. The town where I had lost all dear to me, now became unbearable to me, for every little thing reminded me of what I once possessed. I therefore went to Tarnow, the principal town in the province, where my eldest sister was married, in order to continue my service, in the Beth Hamedrash of that town. Here I became acquainted with a young man, who was soon my most intimate friend, and who exerted an influence on my whole future life.

"In Tarnow there is a gymnasium, and also a philosophical and theological faculty. The Jews in Galicia are admitted to all the schools except the latter, for reasons easily perceived, and are in many respects less shackled than in Germany. They may also be advocates. Hence, many well-educated Jews are found in all the principal towns in Galicia, who, as they become educated, generally cease to be Jews. With the Talmud, they discard all positive religion—they create one of their own, more suitable to their convenience, the limits of which they may widen or narrow, according to circumstances. My friend B., as well as myself, became victims to the delusion. My friend exchanged the Beth Hamedrash for the Gymnasium, at the particular request of his politely educated brother, who had just returned from travelling, after which he visited the University, and became quite a man of the world. It grieved me exceedingly to see him make light of the precepts of the Law, and transgress all that is held sacred by the Jews. I made sure that our friendship would now be at an end. When we met one day, I upbraided him for his conduct, upon which he declared to me that he considered the Talmud, with all its commentaries, as the work of man, and not of divine origin; hence, that it was in no way binding—that its precepts are contrary to reason, and therefore it is impossible for an educated

man to abide by its decisions. He assured me that I should come to the same conviction, and think and act like him, if I would but take the trouble to give the matter my serious attention. He offered to instruct me; and in the sure hope that I should conquer him and bring him over to my views, I accepted the offer. He not only discussed the question respecting the Talmud with me, but he also taught me the rudiments of German, and that he might be the better able to follow out his plans with me, he persuaded me to quit the Beth Hamedrash, and accept a situation as private tutor in his brother's family.

"He embraced every opportunity to improve my knowledge, and in about two years I was able to read the German and Polish classics. But in proportion as my head became more enlightened, my heart grew darker and darker. My friend now rightly calculated that his object was accomplished; for my respect for the Talmud had entirely vanished, and the Bible was a sealed book. My former simple, childlike faith, was entirely gone, and with it my peace of mind. I had discovered a fallacy, but I felt that I was still not free from error, for my conscience did not cease to rebuke me, my mind was distracted, and all satisfaction had entirely forsaken me. The happy illusion to welcome angels on the Sabbath evening in the lighted room as my guests,—to have the Prophet Elias drink out of my cup on the feast of the passover,—to entertain patriarchs, prophets, and kings in our tabernacle,—all was vanished. I was stripped of all; without comfort from on high; without certainty about a world to come: and often have I wished myself back again in my former state of ignorance. The conflict became severe, and I relapsed into a fearful state. At that time Lessing's "Fragments," Rotteck's "History of the World," and some of the writings of Stauss, were cunningly put into my hands, which completed

the rationalist. I now disbelieved every thing; I thought I had at last discovered the right thing, but, alas, it gave me no peace of mind; on the contrary, I became more wretched than ever. My life was an intolerable burden. I felt a craving in me which all the so-called enlightening (Aufklärung) could not satisfy; and, withal, an inward voice constantly warned me not to take refuge in worldly amusements, for for which I had now ample opportunity in the house of a rich farmer, where I was tutor. I had already exchanged my Jewish dress for the German costume, which afforded me access to many Christian families and worldly amusements, and in this way I stifled my conscience. Several years thus passed on, in which I was in a kind of intoxication. But the Lord who, in his mercy and compassion, had decreed to save me, used severe chastisement when I rejected his love. The family in which I lived became bankrupt, and the whole establishment was broken up, which threw me once more upon the wide world. I knew not what to do for my future existence. As I was not on good terms with my family, on account of my infidel views of Judaism, I could not go to any of them, and therefore I took refuge with my old friend B., who received me with open arms, and kept me until I obtained another situation in Podgorze, near Cracow.

(To be concluded.)

WARSAW.

Baptisms.

MR. BECKER reports two cases of baptism.

LETTER FROM MR. J. F. ROSENFELDT.

We were informed, by one of the Christian friends at Werbalen, of a remarkable circumstance which occurred at Mariampol, and of which

we had previously been informed on good authority. The facts are briefly as follows.

Two respectable young men, resident in this town, had become convinced, by reading the New Testament and "Old Paths," that Jesus was the Messiah; and they accordingly determined to embrace Christianity. With this view, they had had much intercourse with several pious Christians, who, in order to save them from the severe persecutions of the Jews, were compelled to put them into a sack, and so convey them away from the town. As they had received full instruction in Christianity, the Protestant clergyman, the Rev. Mr. Lange, at Mariampol, whither they were taken, baptized them immediately after their arrival. A few days after their baptism, the parents of one of them, who was an only child, came to Mr. Lange, and gave him a great deal of trouble, by their continual cries and lamentations; and the result was, that in the end he was obliged to allow the convert to return home with his parents, who solemnly promised not to throw the slightest impediment in the way of his practising the new religion; but Mr. Lange, for greater security, requested the burgomaster and some other Protestant Christians in his native town, to watch over him. But, as we are informed, only a few days after his arrival, he was poisoned by his own mother!! and would probably have died, if speedy assistance had not been rendered by a clever physician, also a proselyte, who was living near.

LETTER FROM MR. T. W. GOLDINGER.

Having returned on the 25th of last month from a missionary journey, I proceed to give you an account of our labors.

The Jewish Youth.

The Jewish youth are no longer so Jewish-minded as formerly; it

requires great compulsion on the part of the parents, to make the children study the Talmud, which they detest from their heart. And how can it be otherwise, when they hear older persons than themselves laugh at, and ridicule it, or else bitterly complain of having wasted their best years in such a useless study, and of not having been allowed by their parents to learn either some language, trade, or handicraft, which would have been more useful to them.

We were surprised at the ready replies which the son of Rabbi Z—, a boy thirteen years old, made to the questions we asked him. To my inquiry, if he had ever heard of the Messiah, Jesus of Nazareth, who about 1800 years since, came to save a sinful world, he replied, In my father's house I have only heard of a Messiah yet to come, whose name I do not know; but I have heard other persons speak of Jesus of Nazareth as our Messiah, and I have therefore come to you to hear about him, and to ask you to give me a book, that I may read it, and think for myself.

I asked him, supposing that he ever should be convinced that Jesus is the Saviour, would he heartily believe in him?

He asked, "Why not? Is it not more reasonable to believe that Jesus is the Messiah, than the lying falsehoods of Rabbi Ben Chane, or that Rabbi Akiba ascended alive into heaven, and then returned back again to the earth?" I then related to him the account of the conversion and after-life of Frederick Alb. Augusti, to which he replied, "If it be the Lord's will, it may be my own future career." I admonished him to pray earnestly for the outpouring of the Holy Spirit upon his heart.

Defence of Christianity by a Rabbi.

Our reception in Wilkowyski was a friendly one. Immediately on our arrival, we went to the post-office to

inquire if there were any letters, and met there Rabbi S. R., one of the most respectable Jews in the town. He was exceedingly glad to meet us, and introduced us to Mr. B. F. The Rabbi invited us to take tea with him. While we were at his house, a number of his Jewish acquaintances came in. I spoke to them of Jesus, and pointed out the way of atonement for our sins, through his death on the cross, and urged upon them the divinity of our Saviour. The Rabbi spoke well about the doctrines of the New Testament; the few bigoted Jews who were present kept quite silent, till one of them asked how it was that if Christianity were true, Christians were so disunited amongst themselves? The Rabbi replied, "All Christians agree in the main. The chief points of difference are in externals, in ceremonies and usages; and he supposed that differences must exist until, sooner or later, all would feel and know the truth." Some one else replied, "If the Christians would give up some of their dogmas, and we were to give up some of ours, we might perhaps be able to unite." I replied, that the Christian religion is grounded upon nothing else than the unchangeable word of God—truth which does not allow of the smallest deviation; whilst, on the other hand, the Jewish religion, where it differs from Christianity, is only founded on the traditions of men, and is contrary to the scriptures; and I exhorted them to draw away from it altogether, and then they would learn to know the Messiah. The Rabbi then took a History of the Bible, in German, from his book-case, and read aloud an address from a Christian schoolmaster to his scholars, in which he explained the purposes of God in reference to Israel; viz., that the whole Mosaic economy was but a prelude and a preparation for the kingdom of the Messiah; that so salvation might come out of Israel to Israel, and all mankind, that the name of the Lord might be

acknowledged, entreated and praised, from the rising unto the going down of the sun, and the children of Israel seek the Lord their God, and their King, Messiah, and honor the Lord, and seek His grace in the latter days.

In conclusion, he said that his father, who was known to be a clever and learned man, two days before his death, when his relatives and acquaintances besought him to say something to them, by way of remembrance, said, after a short time spent in thought:—

"Now, my beloved, listen to me. I die certain of two things, but uncertain of one, viz.—*I am certain that I die a Jew; I am certain that my grandchildren will die Christians; but I am uncertain whether my sons will die as Jews or Christians.*"

Every Christian who has the conversion of Israel at heart, may well imagine in what frame of mind I was when I left them. My prayer to God was fervent, that the Lord would bring salvation to Israel out of Zion, that he would redeem his people, led captive by sin, for then "Jacob shall rejoice, and Israel shall be glad." (Ps. xiv. 7.)

The Free Church of Scotland.

THE *Record* for September has two letters from Constantinople, from which we take interesting extracts.

LETTER FROM REV. W. O. ALLAN.

GALATIE, July 22, 1846.

We are not left destitute either of the blessedness of suffering, or the spirit of glory that accompanies it. On the 21st of June, Sarah (*vide* Dr. Keith's report,) was on her way to our place of worship, when she was accosted in the street by the chief of the German Jews, and requested to accompany him: when she refused, he called a Turkish police officer, and carried her away by force. She was immediately put on board

a ship, and conveyed to the chief rabbi, accused of madness, and it was requested that she should be cast into the filthy receptacle for such as are really, or accused of being, in that condition. The chief rabbi refused, on the ground of there being no cause; but she was committed to the custody of one of his own officers, where she was detained. While in the ship, Sarah was accused by her brutal persecutor, of being possessed of the devil, when she undertook to demonstrate to him that she was not, and when asked to proceed, she thus came to the proof: "The devil is an enemy of God, but I love God; therefore I have not the devil. Again, the devil is the god of this world, and leads men to seek after this world; but I seek not after this world, as I formerly did, but after another world; therefore I have not the devil." We applied to the Prussian ambassador, to whose interference we thought we had a claim, as the persecutor is a Prussian subject, and also Mr. —, in whose house Sarah lodged. He kindly sent to inquire after her, and promised to do all that was in his power. In the meantime those who knew our excellent representative, Sir S. Conway, (Canning?) advised the presenting a petition to him, who is known and recognized as the friend of the oppressed of every name and of every religion. I drew up such a petition, and, without being able to say what was done, in a few days thereafter Sarah was free, and her oppressor trembling for fear of consequences. We intended to baptize Mendel on Sabbath the 5th of July; but as it would be painful to the poor prisoner, and moreover might stimulate the enmity of her persecutors, and as Mendel himself was very much depressed, even to tears, at poor Sarah's affliction, we agreed to postpone it till her release, if that should be soon. On the said 5th, Sarah was released from prison, and obtained permission to visit Mrs. —, to procure some necessities, on condition that she should return

to the German Jewish chief. We deemed it right that she should keep her word, feeling that she would be released from his power in a legitimate manner. And so it turned out—she was immediately dismissed, on her reporting that it was her desire to leave the Jewish house, and return to Mr. —. On Sabbath the 12th, therefore, I admitted our young disciple, Mendel, by baptism, into the Christian Church. It was a season of deep interest, of joy and trembling, to me. He is the first to whom I have administered that rite. Oh, I hope that Jesus has baptized him with the Holy Ghost. I preached in German on the occasion, from Isaiah lxi. 15, first clause of the verse. Our chapel was crowded, stairs and windows. There could not have been fewer than one hundred people present, and more than the half Jews. They observed not only a marked respect, but a deep and universal earnestness. I was told that, during prayer, many were melted into tears; and after the close of the service, eight signified their desire to have Christian instruction. I was not a little gratified in having my pulpit surrounded by a numerous group of Armenians, headed by their young pastor, upon whose head, along with the American brethren, I had laid my hands the previous Wednesday. He had just that day been engaged in ordaining his deacons, and he and they hurried down to be present at the baptism. They all knew Mendel, and gave him this testimony, "He loves Jesus." These Armenians were among the first to give him a most cordial welcome into the Christian Church. We deal in facts now, not in visions; and here we had the first Protestant Church in Turkey, embracing what may be the nucleus of the second. On Sabbath last (*i. e.*, the 12th,) I admitted the long-tried Sarah into that fellowship outwardly, which in bonds and imprisonments she has long enjoyed. Mr. Schauflier preached on the occasion, from 1 Peter i. 3, to a large assembly, at least equal to that on

the preceding occasion. Sarah's husband was there, and with tears in his eyes took her hand immediately after the service, wanted to beg pardon for his former wickedness, and observed that we would show him the same way. He was not at all instrumental in her last improvement, but because he still acknowledges her as his wife, he subjects himself to the scorn of the Jews. I feel much for the poor man, and pray that God may so overrule it, that they be not separate, either in this life or in the life to come. We cannot but admire the grace of God in giving Sarah both love and wisdom, which she remarkably manifests in her intercourse with her husband. He accompanied her home to Mr. —, and continues to conduct himself in kindness and sobriety. I judge it prudent to keep the hold over her which, as servant to Mr. B—, we at present have, until we have reasonable grounds to believe that he will treat her otherwise than he previously did. We insist, however, that she is still his wife, and that we wish her to remain so. Sarah desires the prayers of all God's people for her poor husband, and we unite most fervently with her in this request. If the Lord will, we shall baptize Simon and Arran next Sabbath. They have urged their mother; and from the opinion of my dear brother, Mr. Wingate, as also from the evidence that I have lately had, I trust I am not acting rashly. Let the friends of Israel remember us in their prayers. Probably before you hear from me again, I shall have administered to our little church the sacrament of the Lord's Supper.

LETTER FROM REV. A. EDERSHEIM.

OUR readers probably recollect, that Mr. E. is one of the Pesth converts, who, after prosecuting his studies at Edinburgh, was recently ordained by the Free Church Pres-

bytery of that city. His letter is dated *Galatie, Constantinople, June 30*, and fully confirms Mr. Allan's statements as to the prospects at that most important station. The extract we present gives some notices of what befell the young missionary on his way out.

Well may I say, looking back to the past week, "Bless the Lord, O my soul, and all that is within me be stirred up, his holy name to praise and magnify!" He has led me through all dangers and difficulties—he has made a plain path for me; and, what is more precious yet, he has given me, poor, unworthy sinner, many opportunities of proclaiming every where the glorious gospel of the blessed God. In France I was able to distribute a good number of Testaments and tracts; and, while travelling in the diligence, the interest in the cause of Christ, which I tried to plead, grew so strong that I was obliged to yield to the general request, and to go from one part of the diligence to another in order to proclaim Christ to those whom my voice had not reached. I formed here, also, a very agreeable acquaintance with a lady and gentleman, who went along with me down the beautiful Rhone. For several days we were constantly together, and it was with regret I parted from them, when embarking for Constantinople, on the 11th June. They have heard a good deal about Christ. I left them Bibles and other religious books—may the Lord, in whose hand alone are the hearts of sinners, turn them from darkness to light! How much has this journey been calculated to confound my unbelief, and to show me the faithfulness of God, as well as the need of fast leaning on his arm, like a child, never doubting that all things will work together for good! I cannot conceal from myself the many fears with which I left home, and, let me add, the *unbelieving* fears; and O how gloriously gracious has the Lord shown himself to me!

Would that I were now confounded, and never opened my mouth again! I shall never forget my feelings, when one by one, the hills of England disappeared in the end of the horizon. I stood and gazed; my mind ran quickly over the events of a few years. When the first Jewish missionaries had left Scotland, I was in Pesth—my baptism—my studies at home—now, not fully three years since I first landed, I have again to go forth and to proclaim those glad tidings to my brethren. How marvellous are his leadings! how altogether past understanding! But now I felt nothing remained but the Lord alone. Weak and foolish as I am, how will I be able to stand in the battle—how will I be able to lift up a standard amongst the nations to which I am sent? Deep darkness took hold of me; but the Lord delivered me, and has till now—by the ways he has opened, as well as the timely aid he has been pleased to send me—encouraged and upheld me. Blessed be his name! and let my inmost soul say, Amen! When going from Marseilles, by the French Government steamer, I was, as a foreigner, first received with almost more than coldness. I observed on board one of the chaplains of the French navy and another Popish priest. Some how or other the chaplain came to ask the pronunciation of some of the English words in a book I happened to hold in my hand, and this led to a conversation, in which the Popish priest (as it is their custom) at once asked me who I was? Though unwilling at first to answer, I could not but finally tell him I was a Protestant minister. This soon led to a discussion for upwards of four hours, which attracted the whole of the company in the steamer around us. What the result of this may be, I do not know; but such were the immediate effects, that from this day forward I was treated with the greatest respect—every mark of attention was bestowed on me, and I may add, I never felt on board a steamer so much at home as there. My dis-

cussions with the Popish priest continued almost daily, and often the *whole day*. A Roman Catholic gentleman came one evening to speak *seriously* to me on the subject of religion. I said, in answer to his boast of morality and prayers, that one thing was needful, and tried to awaken in his mind a sense of his danger. The Lord, I hope, carried this home to his soul, for he asked me whether I could tell him if he was fit to die. I said—It is God that judgeth the heart; but if you answer me some questions, I shall attempt, if you desire, to give you my *opinion* of your state. Having then found what I had feared to find, I being pressed by him to tell my opinion, I could not but solemnly declare his danger. He left me and came again and again back to me, taking my hand and saying: "Your words have gone to my heart." I then and afterwards tried to point him to the Lamb of God, but I fear that his sense of sin did not continue to be so strong. Yet precious seed is sown—he has begun to pray and to read a Bible I gave him; and may we not hope that the word will not return void, but be blessed by God's free and sovereign grace to a man who seems really in earnest about seeking the way of life? I had also several conversations with the other officers, and left them Testaments and tracts, which they accepted.

Miscellaneous Intelligence.

"*The Days of Old*."—Our readers have not forgotten the beautiful series of papers under this title, that were reprinted in our first and second volumes from the *Voice of Jacob*. We have just learned, from a recent number of that journal, that these essays were from the pen of the late beloved and lamented *Charlotte Elizabeth*, and were "only broken off by her physical incapacity to continue."

Cracow.—The situation of the Jews of Cracow has, since the last insurrection, become very melancholy. The recently imposed tax for the maintenance of the garrison weighs upon them more heavily

than upon the rest of the inhabitants; for it is levied according to the ratio of the poll-tax, which amounts to 50,000 florins; a sum more considerable than that paid by the whole Christian population. . . The prohibition against the Jews going to town on the Sunday, which had not been enforced during the insurrection, has again been renewed.—*Orient.*

Hanover.—Government makes a grant of 800 dollars towards the support of the establishment for training Jewish teachers. Subscriptions from private individuals continue to flow in liberally. The Chambers have recommended to Government the petition of the Jews for the removal of their disabilities.—*Voice of Jacob.*

Prussia.—The King of Prussia has permitted the promotion to subordinate civil offices—not connected with the exercise of magisterial authority—of any Jewish soldiers who, on the expiration of their service, had been advanced to corporals, and had qualified themselves for preferring claims to public situations. From the oath to be taken, every partisan inconsistent with the Jewish profession has been omitted.—*Z. d. J.*

Berlin.—A correspondent of the "*Israelite of the 19th Century*," (a Jewish periodical) laments the continual increase of defections from Judaism in that city, and estimates the number of those who have left Judaism at 2,000.—*Jew. Intell.*

Donations & Subscriptions.

The Treasurer of the American Society for Meliorating the Condition of the Jews, gratefully acknowledges the receipt of the following collections and donations to the funds of the Society, from Sept. 15th, to Oct. 15th:—

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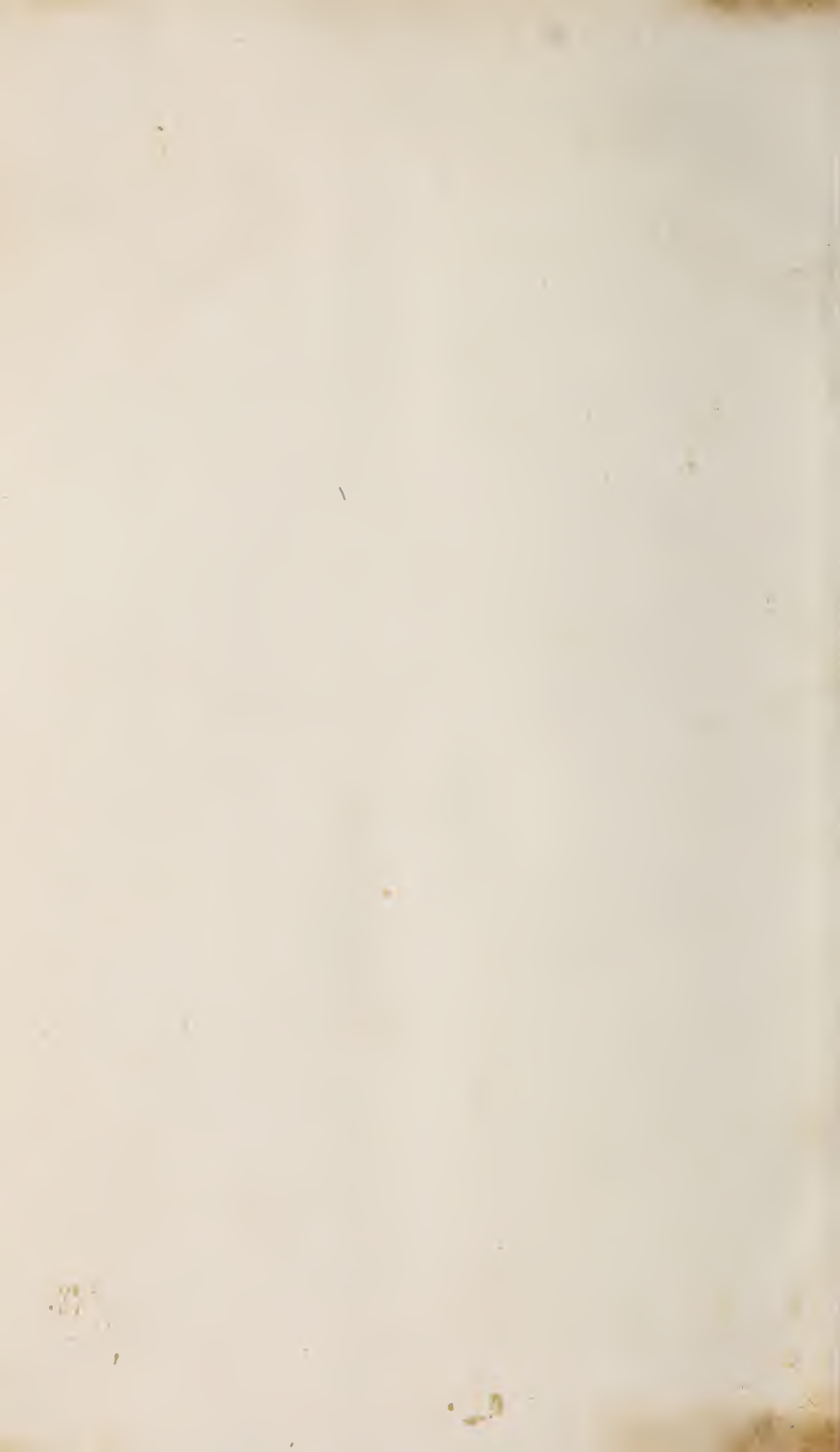
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